DOCUMENT RESUME

ED 175 050 CS 205 113

TITLE Rhetorical and Communication Theory: Abstracts of Doctoral Dissertations Published in "Dissertation Abstracts International," January through June 1979 (Vol. 39 Nos. 7 through 12).
INSTITUTION ERIC Clearinghouse on Reading and Communication Skills, Urbana, Ill.
PUB DATE 79
NOTE 10p.

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Athletics; Black Dialects; Cluster Analysis; *Communication (Thought Transfer); *Discourse Analysis; Doctoral Theses; Feminism; Homosexuality; Humor; *Information Theory; Irony; Models; Poetry; Research; *Rhetoric; Rhetorical Criticism; Socialization; Social Relations; *Speech Communication
IDENTIFIERS *Communication Research

ABSTRACT

This collection of abstracts is part of a continuing series providing information on recent doctoral dissertations. The 13 titles deal with the following topics: confessional rhetoric in the poetry of Anne Sexton, rhetorical criticism, the Hippocratic oath, messages communicated through team sports as a medium of social interaction, the silent black language, humor in a lesbian speech community, invention in the Carolingian age, Arthur Schopenhauer, irony, communication and consciousness, the development of concept diffusion models and their application to the diffusion of the social concept of race, the rhetoric of contemporary feminist song, and communication as the vehicle of socialization. (FL)

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ERIC Clearinghouse on Reading and Communication Skills

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REDEEMING WORDS: A STUDY OF CONFESSIONAL RHETORIC IN THE POETRY OF ANNE SEXTON
Order No. 7903236

CAPO, Kay Ellen Merriman, Ph.D. Northwestern University, 1978. 508pp. Adviser: Wallace A. Bacon

This study argues that "confession" is the key to a specific rhetorical process of self-disclosure which establishes a universal, aesthetically appealing framework of meaning in the poetry of Anne Sexton. Instead of taking an autobiographical focus toward her personal subject matter, this inquiry examines structural features of Sexton's verse which dramatize the process of repentance and reconciliation experienced by her personae. Following Kenneth Burke's view, poetry becomes a rhetoric of rebirth that celebrates the human cycle of guilt-purification-redemption.

Sexton's published books, from To Bedlam and Part Way Back (1960) to The Awful Rowing Toward God (1975), contain instances of at least five penitential attitudes: mortification, victimage (scapegoating), contrition/apologia, mock lyric (self-parody), and edification. Her assumption of these stances establishes Sexton's rhetorical distance from and aesthetic control over the highly charged experiences which are regularly treated in her poetry, including intimate family relations, romantic love, identity crisis, creativity, death, and the religious quest.

Each of five analytic chapters discusses theoretical aspects of one penitential stance named above. It then examines how that posture is used as the rhetorical framework of one important Sexton poem and surveys her developing use of this literary convention.

Sexton's personae often describe potentially guilty acts as forms of mortification which point the way toward a reestablishment of innocence. The suffering encountered by surgery, madness, insomnia, depression, grief, or suicide attempts can thereby heal the persona's alienation from loved ones, motherhood, and God.

Sexton employs the framework of victimage (scapegoating) to alleviate the natural guilt feelings that accompany full sexual development and to absorb other personal tensions. While the scapegoat figure is often a family member in early poems, the object of victimage becomes mythical or abstract in the later verse. This development suggests rhetorical and psychological growth on the part of Sexton's personae.

The rhetorical strategies of contrition and apologia appeal to the compassionate forgiveness or rational approval which others can offer the guilt-ridden or wrongly-accused persona. In her early books, these techniques help remove barriers that separate the persona from parents, lovers, and analysts. Later, the same strategies help establish more meaningful relationships with the ultimate authorities of God and Death.

Another technique for gaining rhetorical distance over autobiographical aspects of Sexton's work is the stance of mock lyric (self-parody). Not only does this ironic posture allow a balanced tension between positive and negative features of the persona; it treats otherwise distasteful or seemingly private experiences like suicide, mental illness, or death with an air of comic diminution to emphasize their universal aspects.

As the last penitential stance considered, edification suggests an overall perspective on Sexton's autobiographical approach. Instead of providing a format to air one's "dirty laundry" or simulate the conditions of psychoanalysis, confessional verse can, through the examples of one life, illuminate the universal quest for a favorable resolution of human guilt. Connecting their individual problems with the general experience of inferiority, failure, or passivity, Sexton's personae gain aesthetic distance over their private anxieties and attain a redemptive insight about the character of all human experience.

The exploration of these five penitential frameworks demonstrates a style of poetic structuring which has universal appeal. It also shows how Sexton elevates what could be merely private matters into instances of the guilt-purification-redemption ritual which goads all human interaction.

THE ART OF RHETORICAL CRITICISM TOWARDS THE 21ST CENTURY
Order No. 7901435

FEENEY, Martin Daniel, Ph.D. Bowling Green State University, 1978. 507pp.

The viewpoint expressed is that the historian-journalist-scientist-expert commentator model is now inappropriate as a determining perspective for the practice of rhetorical criticism. The ART of rhetorical criticism is more appropriately encompassed by a poet-novelist-writer model.

It is within this universe of criticism to suggest that the nature and practice of rhetorical criticism have both in a theoretical and in an applied sense transcended historical, forensic, and scientific analogues. It is within this universe that the rhetorical critic must respond to the power of symbols by individuating a vision and a judgment based upon critical points of departure established and a creative apprehension of rhetorical phenomena.

Rhetorical explorations and critical points of departure between 1925–1977 are explicated and analyzed as well as the rhetorical dimensions of rock music, the rhetography of Hollywood sports films, and the moral universe structured by John Cheever's novels.

A CLUSTER ANALYSIS OF THE HIPPOCRATIC OATH
Order No. 7901437

FRITZ, Paul Alvin, Ph.D. Bowling Green State University, 1978. 198pp.

The Hippocratic Oath appears to dictate moral rectitude and altruism of motive to a physician. This research examined the Oath as it appeared in the Greek Hippocratic Corpus to determine if this motive actually was present in the original Oath.

Kenneth Burke's cluster analysis was applied to the Oath to analyze motive. An index of terms was constructed by comparing key words in the Oath with the usage of those words in the twenty-six books of the translated corpus. A concordance of those terms was constructed from the index which showed the contexts of the key terms. If an author's motives can be detected in the symbols that he uses to describe his scene, then an examination of the contexts of those symbols will give an indication of the author's motives.

The chief motives found by this analysis were not variations of altruism, but a desire to perpetuate a specific methodology of medical treatment, a desire to dissociate the Hippocratic physician from quacks and religious healers, and a desire to win high repute from the patient.

Though altruism is not the chief motive in the original Oath, the key cluster terms are ambiguous enough to allow new meanings to be applied to the motives in the document as the Oath moved through history. These new motives were: devotion to duty, identification with divine healing, and moral rectitude.

THE NATURE AND INFLUENCE OF MESSAGES COMMUNICATED THROUGH COMPETITIVE TEAM SPORTS AS A MEDIUM OF SOCIAL INTERACTION
Order No. 7824089

HOFFMAN, Steven Mark, Ph.D. New York University, 1978. 225pp. Chairman: Dr. Neil Postman

This study examined the nature and influence of messages communicated through the Competitive Team Sports Environment (CTSE), a sports environment characterized by teams and leagues, coaches and referees. Subjects were nine male, non-professional athletes. Edited topical life histories of each subject were analyzed and summarized in order to extract major themes of experience common to CTSE participants. Reflective essays were written to explore the group experience and the physical experience of sports as reported by the subjects. Data suggested that people who become involved in the CTSE have extensive histories of unstructured peer group activity, and have learned skills of group membership including the ability to cooperate, compromise, and compete. The data

also suggested that preoccupation with winning and success, with prestige and power, and with violence and the dissociation of pain tend to disrupt the positive group experience of sports. Hypotheses were drawn and suggestions were made for future research on the dynamics of communication through the social environment of sports. The edited topical life history method was demonstrated to be a useful tool for the study of communications environments.

THE SILENT BLACK LANGUAGE: POETIC MOVEMENT IN CULTURE
Order No. 7913204

KENJYATTA, damus Amazulu, Ed.D. Columbia University Teachers College, 1979. 211pp. Sponsor: Professor Louis Forsdale

Every culture, and therefore, every working language belongs to a communication system. Body language is a fundamental, documentable aspect of communication. Further, one can improve one's ability to decode social, linguistic signals considerably by observing the body language of a particular person or group.

Using the video tape recorder as a research tool, although no tapes are included with the dissertation, I have shown some of the ways Black people relate to time and space (the timing and spacing of body action within a social framework), some of the concepts and rules of Black "non-verbal" language, some of the ways they talk outside of vocalized words.

This paper attempts then, principally, although not exclusively, to outline the silent aspect of the Black communication spectrum, and to deal analytically with several of its parts; specifically body movement or body motion (kinesics), touch (tactility), smell (the olfactory) and with aspects of the socio-psychological profile of Black culture in America, the system that wraps its philosophy, its entire socio-cultural machinery in a unique celebrative blanket.

This work draws, as a continuing thematic thread, on comparisons between the complex and often misunderstood genre of Black contemporary music (particularly jazz) and other Black nonverbal and verbal languages.

Since body language is frequently paralinguistic, that is to say, that since body language often assists or "cooperates with" the spoken word, much of this paper also deals with the verbal (vocal) band in Black culture.

The dissertation also focuses on that particular Black communication style in America called "The Hip Milieu," the dramatic, poetic system that is an extension of traditional African systems and outside of which Black communication is difficult to understand.

Although written primarily in standard American English, sections of original poetry in Black English have been introduced to explain or illustrate concepts. In addition, excerpts from taped interactions of Black people in America are also presented in Black English.

The dissertation ends with a personal "philosophical" statement of the course which Black people must steer, particularly with respect to attitudes toward our communication system--the heart of our culture--to rise up from the cultural "sink" in which we find ourselves.

A COMMUNICATIVE STUDY OF HUMOR IN A LESBIAN SPEECH COMMUNITY: BECOMING A MEMBER
Order No. 7908194

PAINTER, Dorothy Sue, Ph.D. The Ohio State University, 1978. 237pp. Adviser: Professor John J. Makay

How members of the lesbian speech community use lesbian humor to constitute and reflexively interpret reality as lesbian reality is the phenomenon examined. The theoretical perspective is ethnomethodological with specific emphasis upon the work of Harold Garfinkel. Of interest are the methods members use to interpret social action. Differing perspectives and criticisms of ethnomethodology are examined. The perspectives, including the work of Garfinkel, Cicourel, Zimmerman and Pollner, McHugh, and Sacks, are compared concerning variant and invariant features.

Participant observation is necessary for collecting naturally occurring talk. The data are lesbian conversations when members are talking as lesbians, not experimental subjects. Observation data were collected in a lesbian bar using field-notes; tape recordings could not be used because of loud music, laughing, and talking in the bar. Methods other than observation and note taking were used in an attempt to gain more complete data. The methods include.

1. Gathering information from informants,
2. Comparing talk made-up by members with collected talk,
3. Asking informants for stories underlying humor,
4. Acting as an informant for a cultural stranger in the bar.

Lesbian humor is a complex communicative skill; the ability to do and interpret humor shows one to be a member-in-good-standing. Lesbian humor exists because lesbians pass outside the community but do not forget they are lesbian. Conversation occurring outside the community is interpreted from a lesbian perspective and straight assumptions about lesbianism are heard as naive and humorous.

Breaching humor normalizes specific breaches of lesbian social reality. Accounts are given of conversation from outside the community which breached lesbian reality. The accounts are interpreted using lesbian membership categorization devices and social knowledge. The breach is normalized through laughter which indexes straight knowledge as naive.

Stereotyping humor normalizes anti-lesbian stereotypes. A stereotype is said which lesbians know straights believe about lesbians. The laughter constitutes the straight stereotypes as incorrect and reinforces lesbian knowledge. Schematically, the form of stereotyping humor is as follows.

> P_1 (proposition 1), P_2 (proposition 2), U (utterance) P_1 and P_2 are mutually exclusive. If P_1, then not P_2. If P_2, then not P_1. Both P_1 and P_2 cannot be heard as true when interpreting U. U states P_2. To do humor, S (straights think) is added to P_2. P_1 and SP_2 can both be heard as true when interpreting U. If P_1 and SP_2 are heard as true, P_2 and U must be heard as false. By interpreting U using P_1 and SP_2, U is heard as false and humorous since P_2 is attributed to straights (SP_2). The message is "Straights think false (dumb) things about lesbians." Since the utterance is attributed to straights, it then fits in the membership categorization device, "Dumb Things Straights Say," which has been previously shown to be humorous.

Exclusive knowledge humor constitutes lesbian knowledge as being shared only by members. The knowledge is secret inasmuch as it is an AB-event only among members; withholding lesbian devices from straights allows lesbians to pass outside the community.

Examining naturally occurring talk is valuable in that it allows one to become aware of constitutive and reflexive work necessary for achieving and maintaining a sense of social reality. Through an analysis of humor one can discover social knowledge and interpretive procedures of speech community members. Investigating interpretive procedures used for humor is problematic inasmuch as one needs to be a member constitutively and not be a member reflexively. It is suggested that various communities be examined and the social knowledges and interpretive procedures compared to discover invariant properties of member sense making practices.

INVENTION IN THE CAROLINGIAN AGE
Order No. 7900416

PRILL, Paul Edward, Ph.D. Indiana University, 1978. 253pp.

One of the most neglected periods in the history of rhetoric is the Carolingian Renaissance. This study was undertaken to fill part of the void left by previous research. Specifically, I proposed to examine invention from 780–900 A.D. The method of investigation consisted of three parts: 1) an analysis of the intellectual and cultural developments during the early Middle Ages, 2) an analysis of the precepts of invention taught in the Carolingian schools, and 3) an application of those precepts to the practice of eloquence. Two classes of primary sources

were examined. The first class included such theoretical works as Alcuin's Dialogus de rhetorica et virtutibus, Rabanus Maurus' De institutione clericorum and three commentaries on Martianus Capella's De nuptiis Philologiae et Mercurii. The second class consisted of the sermons and apologetic works of Agobard of Lyons, Alcuin, John the Scot, Prudentius, Ratrumnus of Corbie, and Rabanus Maurus. These sources were examined to answer three research questions: 1) What was the state of the theory of invention during the Carolingian period? 2) Did Carolingian writers use the precepts of invention to develop their sermons and apologetic literature? 3) What was the relationship between rhetoric and dialectic?

The results of this study show that the Carolingian period was instrumental in redefining the classical theory of invention and adapting it to the ends of Christian eloquence. Faced with three positions on the issue of the union of wisdom and eloquence--the Ciceronian, the Augustinian, and the Capellan--Carolingian writers fused elements from each one in developing a systematic approach to the study of the liberal arts. This new conception of the arts coupled with opportunities for eloquence limited to ecclesiastical situations necessitated a change in the definition of the civiles quaestiones. Whereas in classical and early medieval rhetorical theory these issues dealt with probable and contingent matters, they involved in practice, in the Carolingian period, the discussion of certain and eternal truths of the Catholic faith.

This change in the understanding of the civiles quaestiones led to important developments in both the theory of rhetoric and the practice of eloquence. Some precepts of invention remained essentially the same as they appeared in the classical traditions: the structure of discourse, the status system, and the use of the modes of interpreting the Bible as proof. Other elements reflected the increasing concern for theological discussions. The topoi were considered to be the province of dialectic, and inductive and deductive syllogisms replaced the example and the enthymeme as forms of proof. In the practice of eloquence, the sermons, addressed to popular audiences and frequently dealing with questions of contingent ethics, tended to show the influence of rhetoric, while the apologetic writings were heavily influenced by dialectic. All of this evidence suggested that, during the Carolingian period, rhetoric was subordinated to dialectic, a conclusion confirmed by the direct statements of Alcuin and John the Scot. The final chapter explores more completely the implications of this conclusion for the history of rhetoric.

ARTHUR SCHOPENHAUER: ICONOCLASM FOR A CONTEMPORARY COMMUNICATION PHILOSOPHY
Order No. 7906198

SCHROEDER, Gale Young, Ph.D. University of California, Los Angeles, 1978. 419pp. Chairman: Professor Paul I. Rosenthal

The goal of communication research is to develop multidimensional, real-life explanations.[1] A review of contemporary knowledge revealed the need for assimilative theories which would nurture descriptive rather than evaluative propositions of how the process actually functions as a dynamic system. The communication field apparently does not investigate or integrate a systemic concept which could account for what ultimately continues and connects all of the human systems.

Arthur Schopenhauer, an early nineteenth century German philosopher, argued for 'the will to live' as the primal, interconnective force of the world and therefore communication. His tenet of the will seemed to offer that dynamic dimension while his tenet of ideas appeared consistent with current conclusions on the nature of perception, cognition and communication. Because a comprehensive analysis of his relevancy to the study of communication had not been undertaken, this project was designed to determine the ways in which Schopenhauer's philosophy could satisfy the need to develop a wholistic contemporary explanation of all human communication experiences.

Schopenhauer recognized communication as an integral manifestation of his philosophy but did not discuss it in any one particular part of his works. Consequently, his theory was constructed from investigation of all his writings. Most concepts were derived from his major work The World as Will and Idea.[2] While many secondary sources were read as preparation, only primary sources were utilized for the actual development of his communication tenets.

Viewing Schopenhauer in contemporary perspective involved comparing his concepts with themes expressed in the accepted professional journals and books in the areas of communication, psychology and linguistics. This comparison was limited to the dominant interrelated components and definitions which are presently considered essential.

This study first explored Schopenhauer's perception and cognition tenets of the world as will and idea. These concepts were the foundation upon which a Schopenhauerean communication theory was built. The communicator as a willer, feeler and perceiver was adduced from the perception tenets. The communicator as a knower and the linguistic and para-linguistic codes for an encoding and decoding component were reasoned from his cognition theory. The essential nature of a message component and its structural and social constructs were primarily fashioned from his essay on "The Art of Controversy".[3] A response component as well as a processual model were designed from an integration of all his relevant concepts.

Current themes were not shown to have been derived from Schopenhauer but rather the similarities among and differences between the two perspectives were analyzed. Substantial similarities were found. The major difference surfaced when communication themes could not account for an interconnective concept which resembled Schopenhauer's tenet of the will. Recent research in the field of physics was cited lending scientific credibility to the existence and relevancy of the will for communication theory.

Like Thebes, with its hundred gates, Schopenhauer's doctrines were the means for constructing a complete communication philosophy which intersected with twentieth century scientific knowledge at the very core of the world as will and idea. The results included: systematic tenets for a dynamic metacommunication philosophy, ten theoretical dimensions for wholistic communication analyses and numerous empirical propositions for scientific research. The ocean was charted for a contemporary communication philosophy with iconoclasm at the wheel.

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[1]Robert J. Kibler and Larry L. Barker, ed. Conceptual Frontiers in Speech-Communication. (New York: Speech Association of America, 1969), pp. 33–35.

[2]Arthur Schopenhauer, The World as Will and Idea, Volumes I and II. (London: Routledge and Kegan Paul Limited, 1883).

[3]Arthur Schopenhauer, "The Art of Controversy," in The Complete Essays of Schopenhauer, trans., T. Bailey Saunders, (New York: Willey Book Co., 1947) pp. 1–43.

IRONY, FROM TROPE TO AESTHETIC: A HISTORY OF INDIRECT DISCOURSE IN RHETORIC, LITERARY AESTHETICS, AND SEMEIOTICS Order No. 7900643

SWEARINGEN, Carolyn Jan, Ph.D. The University of Texas at Austin, 1978. 459pp. Supervisors: R. J. Kaufmann, Louis Mackey

The overall argument of the dissertation is twofold. First, that irony is a singularly useful vehicle for studying the intersection of linguistics and aesthetics in different periods. Second, that recurrent critical attention to indirect, and ambiguous, uses of language, often termed "ironic," has contributed to a distrust of language as a vehicle for thought and communication.

The dissertation is divided into three sections, beginning with fifth century B. C. Greece, each of which covers a seven hundred year period. Within each period, theoretical definitions of irony are compared with literary and cultural practice in order to document the thesis that irony has only recently come to be regarded as a pervasive characteristic of sophisticated literature. Contemporary literary and linguistic theory is surveyed in order to demonstrate that a widespread assumption exists that no one mode of language is adequate to the communication or representation of "truth."

The first section of the dissertation encompasses the first appearance of irony as a rhetorical "crime," in Plato, through its subsequent inclusion among the rhetorical "arts," by Aristotle, Cicero, and Quintilian. The second section examines changes in rhetorical theory, initiated by Augustine's de Doctrina Christiana, which discouraged irony as an art of dissembling. During these two periods, numerous redefinitions of the relationship between rhetoric and dialectic were constructed. In these redefinitions, irony was alternately associated with rhetoric, as a species of dissembling, and with dialectic, as a vehicle for expressing contradictory or enigmatic ideas.

The third section traces the gradual evolution of irony, between the seventeenth century and the present, from a rhetorical trope to a major aesthetic value and assumption about language. German Romantic, and other eighteenth century theories of language and literature, it is suggested, significantly contributed to a revival and expansion of the concept of irony. In the concluding chapters, particular attention is given to the modern centrality of irony in three fields: philosophical aesthetics, literary criticism, and linguistics. In each of these disciplines, irony has been depicted differently, but has nonetheless functioned as an important touchstone for defining many kinds of indirect, ludic, and contingent discourse.

COMMUNICATION AND CONSCIOUSNESS: A DERIVATION OF PSYCHOLOGICAL PRINCIPLES Order No. 7907506

THOMPSON, John William, Ph.D. University of Oregon, 1978. 392pp. Adviser: Dr. Gary P. Cross

The problem explored in this study is that the basic nature and purpose of the phenomenon of human communication is not fully understood, nor is the relationship between communication and consciousness. This lack of understanding, it is argued, results from a lack of theoretical integration within and between the fields of communication theory and psychology.

This study attempts a derivation of the nature and purpose of human communication and its relationship to consciousness from what is presently known of the structure of the human organism and the physical universe. In this derivation the central position of communication and speech in reality structuring is explored. The principles of an evolved or "Being" communication are derived, and implications to the practice of psychotherapy and education are drawn. Five principles of a human potential approach to psychotherapy are derived and a holistic approach to human learning and education is proposed.

THE DEVELOPMENT OF CONCEPT DIFFUSION MODELS AND THEIR APPLICATION TO THE DIFFUSION OF THE SOCIAL CONCEPT OF RACE Order No. 7805329

VORA, Erika Wenzel, Ph.D. State University of New York at Buffalo, 1978. 154pp.

Diffusion as communication of new products and physical services has been investigated and modeled into theoretical frameworks. However, diffusion of new concepts and ideas has received relatively limited scientific investigation.

The purpose of this research effort was to develop a theoretical framework for the study of concept diffusion. This framework was designed not only to describe the process of concept diffusion of the social concept of the Jewish "race" in the early years of the Nazi party in Germany, but also to understand and explain it. This application would assess the credibility and generalizability of the theoretical framework for diffusing concepts.

The approach of this study was descriptive-historical. This approach was appropriate since a concept becomes history as soon as it is diffused. The theoretical framework for diffusing concepts was built upon relevant models of communication and diffusion in the literature. This synthesis required a thorough understanding of concept diffusion. An in depth application of the framework to a specific case required seeking out authentic and relevant historical data. Those data were then content analyzed to suit their applicability to the models.

Three models for diffusing concepts were built, the latter ones being more complex and comprehensive than the former. These models were successfully applied to the diffusion of the social concept of the Jewish "race."

The scope of this study was limited to developing a theoretical framework for diffusing concepts and applying it to a specific case. Its validity and generalizability, as well as its refinements need further research. There are innumerable potential applications of the proposed models; this study was only a first step in the direction of contributing to the field of communicating new ideas.

THE FAMILY OF WOMAN: A MYTHOLOGICAL ANALYSIS OF THE RHETORIC OF CONTEMPORARY FEMINIST SONG Order No. 7913940

WEINER, Jill Robyn, Ph.D. State University of New York at Buffalo, 1979. 136pp.

This study proposed a methodology for the analysis of song based on a rhetorical criticism of contemporary feminist song. The analysis provided evidence that myth is the significant form which constitutes a rhetoric of song. It was demonstrated that feminist song projects the myth woman as Subject which acts to counter-mythologize patriarchal myths of woman as the Other.

Myth was defined in semiotic terms as the resultant sign of the union between a signifier and its signified term. Myth strips discursive language of its object reference and thus transforms discursive meaning into significant form. History is ultimately transformed into nature by myth.

The mythological analysis of feminist song documented a rhetoric of identification inherent to the myth woman as Subject. It was found that whereas discursive feminist rhetoric explicated and argued that women can and should act as Subjects, feminist song presented Subjectivity as the natural state of womanhood. That is, whereas feminist discourse attempts to persuade its audience that patriarchal myths about women are responsible for their role as Other, feminist song celebrates woman as a natural Subject.

Further evidence revealed the audience's inherent role as myth-reader. The rhetoric of feminist song offered its audience entrance into the mythic state woman as Subject. Feminist song thus provided a rite of passage into Subjectivity. The ritual signified death to the patriarchal, mythic woman as Other and rebirth as feminist, counter-mythic Subject in a symbolic family of women.

COMMUNICATION AS THE VEHICLE OF SOCIALIZATION: AN INVESTIGATION OF A FOSTER GROUP HOME PROGRAM Order No. 7906389

WISEMAN, Richard Lee, Ph.D. University of Minnesota, 1978. 129pp.

Communication is the sine qua non of socialization. Through communication, we learn who we are and how we are to relate with others. Unfortunately, there are times when our communication environment is inadequate for socialization. To be adequate, we must know what rules of relationship are operative, know how to perform in accordance with them, and be motivated to accept them.

An understanding of how communication socializes is important for the rehabilitation of delinquent juveniles. To obtain this goal, it was decided to investigate the communication environments of correctional facilities, viz., foster group homes, and determine whether differences in those environments result in differing degrees of appropriate socialization.

Out of a target sample of 105 juveniles who had been in foster group homes, fifty-five were administered a lengthy interview questionnaire. The questionnaire included an adaptation of the Moos' Social Climate Scales,[1] items regarding the juvenile's present social functioning, and various demographic items. The social climate scales were factor analyzed and then related to the outcome measures via extension analysis.

The factor analysis indicated that there were five viable dimensions: participatory decision-making, cohesion, . ecreation, personal problem orientation, and practical orientation. Of these five dimensions, the first one was related to most of the outcome measures, i.e., school performance (r = .41), work performance (.27), outlook on the future (.37), recidivism (-.34), perceived helpfulness of the group home (.52), school satisfaction (.45), and satisfaction with the group home (.52). Cohesion was related with satisfaction with the group home (.50), perceived helpfulness of the group home (.53), and feelings of worth (.32). There also were various qualitative data that supported these findings.

In conclusion, if you want to effectively socialize juveniles, you need to obtain their participation in the decision-making process and reward them for their participation.

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[1]Rudolf Moos. Evaluating Correctional and Community Settings. Wiley, 1975.

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